



Poverty Strategy by Extension of Expanding Creative Economy



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Article history:

Received: 5 July 2018

Accepted: 30 September 2018

Published: 10 November 2018

Keywords:

Conglomerates;

Creative economy;

Economic growth;

Poverty;

Sustainable development;

Abstract

This study examines poverty reduction strategies by expanding the creative economy in Tohpati Village Klungkung, Bali. Poverty alleviation is a major problem in development in Bali and the quality of economic growth is the key to solving it. The main problems in poverty alleviation that must be faced today are related to the fact that economic growth is not spread evenly throughout the Bali region, this is evidenced by the high-income disparity between districts. Bali government has made a commitment to eradicating poverty in the context of implementing sustainable development, the government and all regional apparatus together with various elements of society bear the main responsibility for achieving sustainable development. The poverty alleviation program is not possible without good governance, as the basis for the implementation of sustainable development anywhere, including in Bali. By expanding the creative economic activities of the people poverty rates are expected to decrease from year to year. The problem in this research is how to implement programs that have been implemented by the government and the community to reduce poverty in Bali. The purpose of this study is to find out and describe poverty alleviation programs that have been carried out by the government and the community to reduce poverty. The results of this study indicate that the Klungkung Government uses a holistic approach to alleviate poverty which includes social assistance, empowering the people expanding the creative economy that accommodates many workers so that it can improve population livelihoods. Many residents live just above the poverty line and are vulnerable to falling into poverty. Many people who managed to get out of poverty still live just above the poverty line. In every part of the world, we can be sure that there are conglomerates and destitute groups.

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1. Introduction

The Government of Bali uses a holistic approach to alleviate poverty which includes social assistance, community empowerment, improving the creative economy so that it can improve livelihoods (World Bank, 2016). Many residents live just above the poverty are vulnerable to falling into poverty. Larantika *et al.*, (2017), many people who have managed to escape poverty still live just above the poverty line. Small incidents can easily make them poor, and indeed many families come in and out of poverty traps. The World Bank continues to work with the Government of Indonesia and the Government of Bali in an effort to alleviate poverty. Research on poverty and poverty alleviation covers many fields, such as poverty trends, social assistance, social security, community-based programs, and the creation of more and better jobs. Johnson & Lawang (1994), Standing (2008), the collection of research serves as the basis for providing policy recommendations and other support from the World Bank to the Government of Indonesia. The World Bank also provides technical support to implement government programs. For example, the National Community Empowerment Program, the Support Facility provides analytical support and implementation for the program.

As a problem that has become a global issue in every developing country, the discourse of poverty and its eradication must be a mandatory agenda for government leaders of the country. The participation of social workers in dealing with poverty issues is very necessary, especially in providing input and conducting strategic planning about what will be a policy of the government. Spicker (2008), human poverty, in general, is a lack of essential human abilities, especially in terms of reading ability, literacy, and the level of health and nutrition. In addition, it is also a lack of income so that it is unable to meet minimum consumption needs. Understanding of poverty is distinguished between absolute poverty (absolute poverty) and relative poverty (relative poverty). Absolute poverty is indicated by a poverty level which below that minimum needs for survival are not met. Whereas, relative poverty is a level of poverty in relation to an absolute poverty line ratio or the proportion of income distribution (welfare) that is unequal (uneven) (Zhuang *et al.*, 2009). While the creative economy and creative industry is one entity, in modern society these two terms are familiar. The existence of a creative economy is able to sustain people's lives based on independence, meaning that people no longer depend on the opening of jobs (Yasa, 2008; Siporin, 1975). With their understanding of the concept of the creative economy, the creative industry can develop like abroad. Indeed, in Bali itself the creative industry is still not maximal development, it is because there are still many people whose mindsets are still based on colonialism. This means that they are accustomed to working for others, this dependence is what makes people unable to create new ideas for self-improvement. Suharto (2009), Sukirno (1985), the creative economy is the idea of economic goods that are very important, more important than objects emphasized in most economic models. In this world with physical limitations, the discovery of big ideas coincides with the discovery of millions of small ideas that make the economy grow (Romer, 2003). Also there are other experts who stated that "The Creative Economy" discovered the presence of a wave of creative economy after realizing that in the first time in 1996 the export of copyrighted works in the United States had a sales value of US \$ 60.18 billion which far exceeded exports of other sectors such as automotive agriculture, and aircraft (Howkins, 2001). The new economies have emerged around the creative industry which is controlled by intellectual property laws such as patents, copyrights, brands, royalties, and designs. The creative economy is the development of concepts based on creative assets that have the potential to increase economic growth (Santos, 2007).

Literature review

Case studies of poverty by expanding employment opportunities have been studied by many local and foreign researchers. However, special research on poverty alleviation strategies by expanding the creative economy in the village of Tohpati Klungkung, Bali, is interesting to study because there is no research yet to obtain research findings. Based on the search for studies on poverty examined by Sinulingga (2014) the Baitul Mal Institute in Banda Aceh City is an institution that functions as an institution that enhances people's welfare. But in reality, the poverty level in the city of Banda Aceh is still high. In 2010 there were 20,077 thousand poor people, in 2011 there were 20,084 thousand people and in 2012 there were 20,025 thousand people. In this study aimed at analyzing the strategy of the city of Banda Aceh's Baitul Mal taking poverty alleviation policies in the city of Banda Aceh, knowing the implementation of the Banda Aceh city Baitul Mal policy, as well as the community support of Banda Aceh city towards the Banda Aceh city Baitul Mal. The results of this study indicate that the strategy of management of the Baitul Mal does not exist because it does not have the extensive authority and the policy strategy for channeling Baitul Mal is by means of data collection and selection. Implementation The policy is still a small number of Mustahik people who get jobs and those who are already prosperous, this is caused by the still constraints of the Baitul Mal financial management process.

Community support is by giving Zakat directly and indirectly. The implementation of the policy is still not optimal due to the lack of zakat funds.

Azhara (2016), titled strategy for implementation of the policy for accelerating poverty reduction in Tasikmalaya Regency. The problem of this research is a large number of poor people in this district. The purpose of this study is to find out the policy of accelerating poverty reduction has not been achieved optimally. The research method was carried out by the descriptive research method with a qualitative case study approach. The results of the study revealed that the implementation of the policy to accelerate poverty reduction in Tasikmalaya District was in accordance with the focus of research relating to content and the policy context as one of the factors in accelerating poverty reduction, strengthening institutions, improving welfare and employment opportunities and increasing community participation in decision making, not yet can be fully implemented. The ineffectiveness of the implementation of the policy for accelerating poverty reduction in Tasikmalaya Regency can be seen because (a) the institutional function of the poverty reduction coordination team does not work properly (b) institutional structure of the poverty reduction coordination team that has not been effective (c) support for budget resources that are not optimal and the involvement of the private sector in poverty reduction have not been well coordinated. Core strategy by strengthening the institution of the Poverty reduction coordination team, perfecting planning documents, bridging planning and budgeting, issuing written policies on beneficiaries, involving regional responsibility in setting targets and action programs. The difference in this research from the above references is viewed from the context, location of the study and the results of the discussion.

2. Materials and Methods

Types and Data Sources

The data used in this study are:

- 1) Primary data, namely data and information obtained directly from the source/respondent. This data is obtained by conducting interviews with regional government work units as a territorial responsibility. Using a proportional sampling technique with a sample of 4 civil servants from the Social Service of Banjarnagran District, Klungkung Regency and 18 people receiving social assistance.
- 2) Secondary data, namely data and supporting information obtained from the office of Bali's Tohpati Village Klungkung.

Research Model Specifications

Neo-liberal and Social Democrat Thomas Hobbes's theory, John Lock

An important component of a society is individual freedom. Poverty is essentially a classic problem that has existed since humanity existed. Poverty is a complex, face-to-face problem, and seems to continue to be an actual problem from time to time. Although until now there has not been found a formula or formula for handling poverty that is considered the most accurate and perfect, the discovery of concepts and strategies for handling poverty must be continuously pursued. There are many theories and approaches to understanding poverty. But if it is simplified, at least in the context of this discussion, then there are two paradigms or grand theories about poverty: namely the neo-liberal and social democratic paradigms that view poverty from a structural and individual perspective. This view then becomes the basis for analyzing poverty and formulating anti-poverty policies and programs.

The Evolution Theory of Herbert Spencer and Augus Comte

Augus Comte stated that the development of society in the 19th century according to Comte could reach a positive stage. This stage is characterized by ways of using empirical knowledge to understand the social world as well as to create a better society. Garna (1992), Zastrow (1986), a number of changes always apply to all people at any time wherever they live and are. Ibn Khaldun, an Arab historian, made an analysis of the development of society, he said that the development of society refers to its own rules, whereas social rules can only be known if the data collected is carried out by comparison analysis and correlation is sought. Change can occur quickly or slowly, changes that occur as quickly as we usually call a revolution while changes that occur slowly or occur in a long time we usually call evolution. So from that, the development of society is often analogous to the evolutionary process, a process of change that takes place very slowly. This thought was greatly influenced by the findings of biological sciences, which indeed had grown rapidly. Layers of the rationale for social change as a form of "evolution" include Herbert Spencer and

Augus Comte. Both have views about changes that occur in a society in the form of linear developments in a positive direction. Social change according to their view is slow but towards a form of "perfection" of society.

Research Location

The location of this study was in Tohpati Village Klungkung of Bali by observing and mapping measured community activities. The time of observation as an object of analysis is the condition of 12 (twelve) months from January to December running in 2017. Considerations for the use of 2017 were taken to facilitate recording of information on respondents, namely, Civil Service officials of Banjarangkan Klungkung District and the community receiving social assistance.

Research Instrument

The instruments used in this study were descriptive research through literature surveys and field surveys and in-depth interviews. The interviews conducted were open questions and closed questions ended.

Data Analysis Method

The analytical method used in this study includes several methods according to the research objectives as follows:

1) *Neo-liberal theory and Thomas Hobbes's Social Democrat, John Lock*

This theory essentially calls for that an important component of a society is individual freedom. Poverty is essentially a classic problem that has existed since humanity existed. Poverty is a complex, face-to-face problem, and seems to continue to be an actual problem from time to time. Although until now there has not been found a formula or formula for handling poverty that is considered the most accurate and perfect, the discovery of concepts and strategies for handling poverty must be continuously pursued. There are many theories and approaches to understanding poverty. But if it is simplified, at least in the context of this discussion, then there are two paradigms or grand theories about poverty: namely the neo-liberal and social democratic paradigms that view poverty from a structural and individual perspective. This view then becomes the basis for analyzing poverty and formulating anti-poverty policies and programs.

2) *The Evolutionary Theory of Herbert Spencer and Augus Comte*

Community development has occurred since time immemorial even if it may be said that human development has occurred since the first humans lived on this earth, but in the 19th-century human development has reached its climax. Augus Comte said that the development of society in the 19th century according to Comte could reach a positive stage. This stage is characterized by ways of using empirical knowledge to understand the social world as well as to create a better society. A number of changes always apply to all people at any time wherever they live and are. Ibn Khaldun, an Arab historian, made an analysis of the development of society, he said that the development of society refers to its own rules, whereas social rules can only be known if the data collected is carried out by comparison analysis and correlation is sought. Change can occur quickly or slowly, changes that occur as quickly as we usually call a revolution while changes that occur slowly or occur in a long time we usually call evolution. The development of society is often analogous to the evolutionary process. a process of change that takes place very slowly. This thought was greatly influenced by the findings of biological sciences, which indeed had grown rapidly. Layers of the rationale for social change as a form of "evolution" include Herbert Spencer and Augus Comte. Both have views about changes that occur in a society in the form of linear developments in a positive direction. Social change according to their view is slow but towards a form of "perfection" of society.

Observations are made by making observations directly in the field so that they can see and observe more carefully the conditions of the Klungkung Tohpati Village in Bali. An in-depth interview with several informants has been determined by 22 people. Documentation studies, namely the technique of collecting data by retrieving several past documents or records in the village office or relevant agencies.

3. Results and Discussions

3.1 Neo-liberal theory and Social Democrat Thomas Hobbes, John Lock and John Stuart Mill

Poverty is essentially a classic problem that has existed since humanity existed. Poverty is a complex, face-to-face problem, and seems to continue to be an actual problem from time to time. Although until now there has not been found a formula or formula for handling poverty that is considered the most accurate and perfect, the discovery of concepts and strategies for handling poverty must be continuously pursued. In this context, two paradigms, or grand theories concerning poverty: the neo-liberal and social democrat paradigms that view poverty from a structural and individual perspective. This view then becomes the basis for analyzing poverty and formulating anti-poverty policies and programs.

The neo-liberal theory has its roots in classical political work written by Thomas Hobbes, John Lock, and John Stuart Mill, which essentially calls for an important component of a society to be individual freedom. In the economic field, Adam Smith's monumental work, the [Smith \(1937\)](#), by Cheyne, [O'Brien and Belgrave \(2008\)](#) is referred to as an idea that favored a "free market mechanism" and proposed "the almost complete absence of state's intervention in the economy. "Broadly speaking, neo-liberal supporters argue that poverty is an individual problem caused by the weaknesses or choices of the individual concerned. Poverty will disappear by itself if market forces are expanded to the greatest extent and economic growth is driven as high as possible. Directly, the poverty reduction strategy must be "residual", temporary, and only involve the families of the Tohpati Village Klungkung of Bali, self-help groups or religious institutions. The role of the state is only a new "night watchman" may interfere when the above institutions are no longer able to carry out their duties ([Shannon et al., 2001](#); [O'Brien and Belgrave, 2008](#)). The application of structural adjustment programs, such as the Social Safety Network Program or JPS, in some areas is a concrete example of neo-liberal influence in the field of poverty reduction. Excessive belief in the superiority of market mechanisms and economic growth which is naturally considered to be able to overcome poverty and social injustice is criticized by social democrats. Based on the analysis of Karl Marx and Frederick Engels, social democratic supporters stated that "a free market is not the lead to greater social wealth, but to poverty and exploitation ... a society is just a people's need, and when in quality and exploitation in economic and social relations are eliminated "([Cheyne et al., 2008: 91 and 97](#)).

Social democratic theory considers that poverty is not an individual problem, but a structural one. Poverty is caused by injustice and inequality in the community of Tohpati Village Klungkung in Bali due to the clogging of certain groups' access to various social sources. The theory that pivots on mixed economy principles and Keynesian economic management emerged as an answer to the economic depression that occurred in the 1920s and early 1930s. The welfare state system that emphasizes the importance of management and state funding in the provision of basic social services, such as education, health, housing, and social security, is strongly influenced by this Keynesian style "demand-management economics" approach. Although they disagree completely with the free market system, social democrats do not view capitalist economic systems as evil. Even capitalists are still seen as the most effective form of economic organization. It's just that, capitalism needs to be equipped with a welfare state system to be more human-faced. "The welfare state acts as the human face of capitalism," according to [Cheyne et al., \(2008: 79\)](#).

Social democratic supporters argue that equality is an important prerequisite in gaining independence and freedom. Achieving freedom is only possible if everyone has or is able to reach resources, such as education, good health, and sufficient income. Freedom is more than free from outside influences; but also free in making choices. In other words, freedom means capabilities to do or not do something. For example, the ability to fulfill basic needs, the ability to avoid premature death, the ability to avoid malnutrition, the ability to read, write and communicate. The state, therefore, has a role in ensuring that everyone in Tohpati Village Klungkung of Bali can participate in community transactions that enable them to determine their choices and meet their needs.

In the view of the social democrat, the poverty strategy must be institutional (institutionalized). Social security programs and social assistance adopted in the US, Western Europe, and Japan, are examples of anti-poverty strategies characterized by social democratic theories. Social security in the form of providing income allowances or pension funds, for example, can increase freedom because it can provide basic income by which people will have capabilities to meet needs and make choices. Conversely, the absence of basic services can lead to dependency because it can make people not have the ability to meet needs and determine their choices.

Based on the description above, it can be formulated that neoliberals view that the strategy of handling institutionalized poverty is an uneconomical action and causes dependency. On the contrary, social democratic

supporters believe that the handling of residual poverty, short-term project orientation, is actually a strategy that only consumes funds because the effect is also short, limited and not insightful of empowerment and sustainability. If neoliberals see that social security can inhibit "freedom", social democrats actually believe that the absence of established financial resources can actually eliminate "freedom", because it limits and even eliminates the ability of individuals to determine their choices (choices).

3.2 The Evolutionary Theory of Herbert Spencer and Augus Comte

Industrial society is based on friendship, unselfishness, elaboration of specialties, respect for achievement, and voluntary cooperation between highly disciplined individuals. The people of Bali's Tohpati Village Klungkung are united by voluntary relations contracts and, more importantly, the same moral quality. Spencer uses the word "industry" in the sense that spontaneous cooperation is free for peaceful purposes. According to Spencer, the two types of people in the Tohpati Village Klungkung of Bali contradict each other, Spencer uses the word social organism in terms of positivistic and deterministic. The Tohpati Village Klungkung Community in Bali is an organism, all social phenomena are explained based on a determination by natural law. Spencer distinguished four stages in the process of combining matter. (1) Multiplication or increment stage (2) Complexification stage (3) Stage of division or differentiation (4) Stage of integration. Spencer's thinking which was strongly influenced by biologists triggered the idea of evolution as a process of natural selection, Charles Darwin, by showing that social change is also a selection process. The community of Tohpati Village Klungkung in Bali developed with the Darwinian paradigm: there was a selection process in the community of Tohpati Village Klungkung over individuals. Spencer analogizes society as being just like the development of living things. Humans and the people of the Tohpati Village Klungkung of Bali, including the culture, are experiencing gradual development. At first, it comes from a simple form and then develops in a more complex form towards the perfect final stage. Like Spencer, Comte thought was strongly influenced by the thinking of natural science.

The Comte thought, known as the positivism flow, saw that the people of Tohpati Village Klungkung in Bali had to undergo various stages of evolution, which at each stage were connected with certain thought patterns. Comte further explained that each emergence of a new stage would begin with a conflict between traditional thinking and progressive thinking. Like Spencer who used the analogy of the development of living things, Comte stated that with the division of labor, the people of the village of Tohpati Klungkung Bali would become increasingly complex, deferred, and specialized. According to Comte human development and his thoughts, began at the theological stage where his case studies on primitive societies that were still alive became objects for nature, had no desire or mentality to master (manager) nature or could be said to have not been the subject. Feminism and animism are the initial beliefs that shape the human mindset and move on to polytheism, humans assume there are spirits in every object of life control and the gods that regulate human will in each of their daily activities. A more concrete example, namely Dewi Sri is the Goddess of fertility that settled in each field. The positive stage is the last stage of human thought and its development, at this stage natural phenomena, are explained by reason based on its laws which can be reviewed, tested, and proven by empirical means. This illumination produces instrumental knowledge, for example, when paying attention to the graves of humans who have died at night always emit smoke (fog), and this is due to a combination of nighttime cold and nitrogen from the soil and insects that carry out chemical activity to decompose sulfur in human bones, eventually producing heat then emitting smoke.

As explained above, the developments that occur in the community of Tohpati Village Klungkung in Bali will certainly cause a change in the community itself or commonly referred to as a social change event. The social change is very closely related to evolution in the community of Tohpati Village Klungkung in Bali, so from that, it was born a theory of evolution in a social context. The theory of evolution in the social context illustrates the development of society, first, that is, the theory of evolution assumes that social change is a direct movement like a straight line. The community developed from primitive societies to advanced societies. Second, the theory of evolution mixes between subjective views of the values and ultimate goals of social change. Change towards the form of modern society is something that cannot be avoided. Therefore, modern society is a form of society that is aspired to. In the 'mechanical' Tohpati Village Klungkung community, smallholders live in self-sufficient societies and are intertwined by a shared heritage and equal work. In modern 'organic' societies, workers earn a salary and must rely on others who specialize in certain products (food, clothing, etc.) to meet their needs.

As a result of this increasingly complex division of labor, that individual consciousness develops in a different way from collective consciousness - often in conflict with the collective consciousness. It is not uncommon for a society to try to organize a process of modernization in various fields of life, whether it is economic, bureaucratic, defense and

security aspects, and science and technology; however, it did not escape the attention of the people of Tohpati Village Klungkung to try to explore, explore, and explore and discover personality elements or values or identity as a dignified nation. there are several factors that give strength to the movement of change, which include (1) an attitude, both individual scale and group scale, which is able to appreciate the work of other parties, without being seen from large or small scale work productivity itself, (2) the existence of the ability to tolerate a number of deviations from forms or elements of routine, because in essence one of the drivers of change is the existence of individuals who deviate from routine matters. Indeed, one of the essential characteristics of a creature called man is as a creature called homo deviant, a deviant creature from the elements of routine, (3) affirming a habit or mental attitude that is able to give rewards to other parties (individuals, groups) who excel in innovation, both in the fields of social, economic, and science and technology, (4) the availability or availability of education and training facilities and services that have progressive, democratic specifications and qualifications and are open to all parties who need them.

Based on the description above, it can be explained that the evolutionary process in society is very closely related to the occurrence of a social change in society. The Tohpati Village Klungkung Community in Bali, which in addition strives to hold a process of modernization in various fields of life, both from the aspects of economics, bureaucracy, defense and security, and the field of science and technology; however, it did not escape the attention of the people of Tohpati Village Klungkung to try to explore, explore, and explore and discover the elements or values of personality or identity as a dignified society and nation.

4. Conclusion

Firstly, poverty is a complex problem that requires handling across sectors, across professionals, and across institutions. Department of Social is one of the government institutions that has long been active in poverty alleviation programs. In its strategy, the social service rests on scientific theories and approaches, especially social democratic theories and social work approaches. The strategy for handling poverty in the perspective of social work focuses on increasing the social functioning of individuals and groups in relation to the context of the environment and social situations. With the strategy of providing skills to the people of Tohpati Village Klungkung in Bali and given the opportunity to work both the private sector and the government, this strategy feels faster to alleviate poverty. *Secondly*, the developments that occur in the community of Tohpati Village Klungkung in Bali will certainly cause a change in the community itself or commonly referred to as a social change event. Social change is very closely related to evolution in the community of Tohpati Village Klungkung in Bali, so from that, it was born a theory of evolution in a social context. The theory of evolution in the social context illustrates the development of society, *first*, that is, the theory of evolution assumes that social change is a direct movement like a straight line. The community developed from primitive societies to advanced societies. *Second*, the theory of evolution mixes between subjective views of the values and ultimate goals of social change. Change towards the form of modern society is something that cannot be avoided.

Conflict of interest statement and funding sources

The author declared that he has no competing interest. The study was financed by independent funding.

Statement of authorship

The author has a responsibility for the conception and design of the study. The author has approved the final article.

Acknowledgments

Much acknowledgment is dedicated to the reviewer of the journal as well as all the editorial committee of the journal for their support, valuable time, and advice.

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